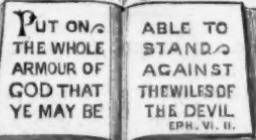


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THE ARMOURY

A MAGAZINE OF WEAPONS

FOR
CHRISTIAN



WARFARE

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Graham, T. G.—Special	1	0	0
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Sparks, W.	0	10	0
Storrey, Miss	0	5	0
Stallard, J.	0	2	6
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Spencer, Mrs.	10	0	0
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Smith, G.	0	2	6
Shrimpton, Mrs.	0	2	0
Stephens, W.	0	10	0
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Thatcher, Mrs. Don.	1	0	0
Thursfield, Rev. R.	0	10	0
Venn, Rev. J.	1	0	0
Veale, Mrs.	0	5	0
Wootan, Mrs.	0	2	6
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Walton, J.	5	0	0
Wigan, Misses...	0	5	0
Wilkinson, Rev. Dr.	1	1	0
Wilson, J. E.	5	0	0
Woods, Rev. W. J.	0	10	0
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A Friend	2	0	0
A Friend	0	5	0
Alexander, J. B.	0	5	0
Armstrong, R.	0	5	6
Abbey, Mrs.	0	2	6
Andrews, Mr.	0	2	6
Ansdeil, J.	0	10	0
Allen, J.	0	5	0
Allen, J. W.	0	2	6
Brett, Dr.	0	10	0
Burton, Miss	1	1	0
Burrows, T. C.	5	0	0
Bolton, J.	0	10	0
Battersby Rev. W. D. H. (2 years)	10	0	0
Boyd, Rev. J. H., B.D. (3 years)	15	0	0
Barker, Rev. Canon	0	5	0
Belli, G.	0	2	6
Bennett, Rev. W.	0	5	0
Brewis, J. & Son	0	5	0
Barrett, W.	0	2	6
Baxter, E.	0	5	0
Bate, S.	0	10	0
Brewis, T.	0	10	0
Bishop, Miss	1	0	0
Barnes, Miss	1	0	0
Burrows, Mrs.	1	0	0
Bruce, Rev. Dr.	0	5	0
Beaver, W.	0	5	0
Botterill, W.	0	10	0
Briggs, J.	0	10	0
Brown, A.	0	5	0
Bawden, S. F.	0	10	0
Bell, W.	0	5	0
Blamire, J.	0	10	0
Boutflower, Ven. Archdeacon	1	0	0
Burnett, Rev. G.	10	0	0
Carr, Rev. Canon	10	0	6
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Cankrien, Miss	10	0	0
" (special don.)	20	0	0
Cross, Mrs.	1	1	0
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Carrick, T.	1	1	0
Clarke, Miss	0	2	6
Cobby, Rev. W.	0	5	0
Collier, J.	0	2	6
Cholmley, Mrs.	1	0	0
Crosby, W.	0	5	0
Cay, Mr.	0	5	0
Clayton, F. S.	0	5	0
Caldwell, T.	0	5	0
Chippendale, Miss	10	0	0
Cooper, Ven. Archdeacon	10	0	0
Cumpston, J. H.	0	5	0
Consterdine, Rev. J. W.	10	0	0
Clarke, Rev. A. B.	0	5	0
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Carson, J.	10	0	0
Chariton, Mrs.	2	0	0
" (Parl. Fund)	10	0	0
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Davidson, P. and R.	0	5	0
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Doudney, Rev. D. A.	0	5	0
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Dunn, J.	0	5	0
Dowler, Miss	10	0	0
Dunecan, J.	2	2	0

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Fenwick, Mrs.	0	10	0	Love, Mrs.	0	5	0	Sutton, W.	1	0	0
Farrer, Mrs.	0	5	0	Locking, Dr.	0	5	0	Tully, C.	0	10	0
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Fisher, J. R.	0	2	6	Minnit, Miss.	0	5	0	Tyndale, Miss.	0	2	6
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Guest, J.	0	2	6	Mitchell, F.	0	5	0	Tyler, Mrs.	0	5	0
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Gibson, W. B.	1	0	0	Moon, J.	0	2	6	Taylor, E.	0	5	0
Guest, E. J.	0	2	6	Metcalfe, Miss.	0	2	6	Teesdale, Mrs.	0	5	0
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Gibson, Mrs. W. N.	0	5	0	Moser, G. E.	0	10	0	Teape, Miss E.	1	1	0
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Gibson, T.	0	2	6	Neashlt, J.	0	10	0	Winter, Mrs.	1	0	0
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Hunter, J.	1	0	0	Phillipson, J.	0	10	0	Waites, J.	1	1	0
Holme, H.	0	2	6	Pickard, A.	0	10	0	Waites, W.	0	5	0
Hewetson, Miss.	0	10	0	Proctor, J. B.	0	2	6	Wright, H.	0	2	6
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Hudson, Miss.	0	10	0	Robson, J.	0	5	0	Caldwell, Capt.	0	10	0
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Harrison, W. B.	1	1	0	Robinson, Miss.	0	5	0	Methodists' Centenary			
Harrison, J. G.	0	10	0	Rye, Mrs.	0	10	0	Church	1	5	0
Halo, Mrs.	0	5	0	Reynolds, L. W.	1	1	0	Rutland Square Church	0	10	0
Hudson, G. W.	0	10	0	Radley, J.	0	5	0	Duncan, Dr.	1	0	0
Hay, J.	1	0	0	Robinson, J. W.	0	5	0	Foley, G.	1	0	0
Hannay, G.	0	2	6	Sharp, Miss.	0	10	0	Findlater, Adam.	2	3	6
Hine, Brothers	0	2	6	Slater, S.	0	5	0	Galloway, J.	0	5	0
Holloway, W.	0	2	6	Smith, Miss.	0	5	0	Harleton, Dr.	0	5	0
Heywood, A. H.	1	0	0	Smith, W. B.	0	2	6	Kinahan, G.	1	0	0
Heywood, G.	1	20	0	Shuttle, M. L.	0	5	0	Kenny and Owen.	0	10	0
Hilderton, Miss.	1	0	0	Schofield, W.	0	10	0	Low, E.	1	0	0
Irvine, Rev. W.	0	5	0	Sykes, Mrs.	0	3	0	Mackay, J.	0	5	0
Jackson, Miss.	0	5	0	Shields, J.	0	10	0	Patten, J. Rev. J.	0	10	0
James, Isaac.	0	10	0	Spalding, Miss.	0	3	0	Reid, T. H.	0	10	0
Jackson, Miss (the late)	0	10	0	Stanow, W.	0	2	6	Robertson, A.	0	10	0
Jackson, K.	0	10	0	Sowerby, T.	0	2	6	"Scots"	2	2	0
Jackson, Rev. W.	0	5	0	Smalier, G.	0	8	6	Taylor, A.	0	10	0

THE ARMOURY.

Special Protestant Efforts.

AS our readers are aware, the efforts of the Protestant Educational Institute have been, by the blessing of God, eminently successful. Well nigh 50,000 students have passed through its Protestant classes, and of whom a very large number have undergone written examinations equal to those in any Theological College in the Kingdom. The subjects of lectures, and of the examination papers have been restricted to the doctrines and history of the Reformation. The Institute has also collected a very valuable Library of Protestant and Romish works, which are found to be very valuable to the students of its Metropolitan classes, and to clergymen and ministers, as well as Members of Parliament. The Institute now proposes to extend its efforts, first in inducing student, for the ministry, both in the Church of England and among Nonconformists, to study the distinctive principles of Protestantism, by offering prizes for the best written examinations on standard works, and also among Sabbath Schools and Bible Classes. The details of the former scheme will be announced at a subsequent date, and as to the latter we have the pleasure of giving the following particulars. The plan proposed is first, to hold large gatherings of Sabbath School scholars in the chief towns, to hear special addresses on subjects connected with the Reformation, and to present to each scholar a simple Protestant Catechism, also to offer prizes to those children who may stand the best examination on it. The catechism selected is titled "The leading errors of the Church of Rome questioned and refuted in a catechetical form," to be obtained from the Institute at 10d. per dozen, or 7s. per hundred, *post free*. Second, to offer prizes to Sabbath School classes for the best examinations on the same catechism, the prizes to be awarded by the Institute, on receiving a report from the teacher of any such class, countersigned by the superintendent of the school, or the minister or clergymen of the church, or parish, setting forth that the teacher has taken the members of the class over the catechism, and that a certain number, in his opinion, are entitled to receive prizes. The teacher is required to state the ages and names of the scholars whom he recommends for prizes and that they have fairly mastered the catechism. The Insti-

tute requires that the scholars commit to memory the various texts of Scripture quoted in the catechism, and that they should be able to give a simple statement showing that such texts refute the errors of Romanism and Ritualism. A similar scheme will be extended to Bible classes for examinations on a more advanced catechism, or text-book.

It is in contemplation to encourage teachers also to study, with a view to examination, a still more advanced text-book. Full particulars of these schemes may be obtained from the Secretary of the Institute.

The books recommended are:—First, for Sabbath scholars, “The Protestant Catechism,” already referred to; second, for Bible classes, “Popery completely at variance with the Bible,” published by the Institute, price 1d. each, or 50 copies for 2s. 6d.; or “Riching’s Protestant Catechism,” 4d. per copy, or 3s. per doz., post free; or “Blakeney’s Protestant Catechism,” at the reduced price of 2d. per copy, post free 3d., for a doz., post free 2s. 7d. Third, for teachers, “Blakeney’s Manual,” new edition reduced, price 1s., post free 1s. 3d.; or “Todd’s Text Book,” reduced price 2s. 6d., post free 3s.

The friends of Protestantism are earnestly appealed to for special contributions, to enable the Institute to carry out these important operations.

THE FIFTH OF NOVEMBER.

The Institute has prepared, as in former years, a series of leaflets and memorial cards for general distribution on the 5th of November, particulars of which will be found on the cover.

THE PROTESTANT ILLUSTRATED SHEET ALMANACK FOR 1880.

Our Protestant Almanack for next year will be issued early in November. The calendar contains an historical record of the doings of the Papacy, and of leading events in the history of Protestantism, supplemented by valuable historical notes. The compiler has bestowed great labour and research in collecting and verifying the numerous facts and dates recorded. It is illustrated by portraits of Queen Elizabeth, the Elector of Saxony, Bishop Jewell, and John Foxe, and with representations of the destruction of the Spanish Armada by the English fire ships, of “The Bridge Tower of Prague,” on which the heads of the Bohemian nobles were impaled, and of the Ruins of the Popish Chapel of St. Andrew’s, Scotland, from the castle of which place John Knox was carried off by the French fleet, and compelled to work for two years as a galley slave in France. It is earnestly hoped that employers of labour and others will assist in the wide circulation of this almanack as a most useful instrument for instructing the great body of the people in the memorable events connected with the history of the glorious Reformation, and our struggles with Rome for civil and religious freedom, and the blessings of the Gospel of Christ.

A BUILDING FOR THE PROTESTANT EDUCATIONAL INSTITUTE.

It has long been in contemplation to erect a building suitable for carrying on the various operations of the Protestant Educational Institute. Although the new premises to which the Institute has recently removed are convenient for carrying on its Parliamentary work, from their proximity to the House of Commons, yet it is most desirable to have such a building as will give adequate accommodation for its extensive and increasing library, and for the various departments of its work, including offices, book and tract dépôt, lecture halls, and class rooms. Not only would such a building be a centre of Protestant effort for the whole country, but a greatly needed institution in London, to which the members of the metropolitan classes might resort as a great and permanent Protestant centre.

A friend has given a special donation for this object, and it is hoped that other friends will follow his excellent example by liberal contributions.

Prize Essay on the Bible.

MR. ASHBURY, M.P. Brighton, at the request of the Protestant Educational Institute, offered a prize to the members, past and present, of the Protestant classes held in Brighton for the best essay on "The Bible alone the Supreme Rule of Faith and Morals." The essays have now been examined by Mr. James Todd, the Examiner to the Institute, and the following is his adjudication:—

"I have examined the Essays for the special prize offered by Mr. Ashbury, M.P. on the subject 'The Bible alone the Supreme Rule of Faith and Morals'; and I consider the essay bearing the mottoes *Juncta juvant, Debet dignosi*, entitled to the prize. It is a very able and learned exposition of the subject, and the author, in my opinion, has merited a valuable prize."

JAMES TODD, Examiner.

Protestant Educational Institute,
38, Parliament Street, London, S.W.
September, 1879.

The Great Peril of Idolatry.

BY THE REV. CANON BABINGTON.

"He feedeth on ashes: a deceived heart hath turned him aside, that he cannot deliver his soul nor say, Is there not a lie in my right hand?"—ISAIAH xliv. 20.

How striking is the exposure of Idolatry in this chapter! The ten verses that precede my text would seem to make it impossible

for any one who has the sense of a man ever to speak a word in defence of Idolatry. The case is indisputable ; the god that a man can make must be profitable for nothing. The folly of him that maketh, and the folly of him that worshippeth, are alike beyond expression. He that "maketh a graven image is altogether vanity" (v. 9). So says the Psalmist most scornfully, "Their idols are the work of men's hands!" "They have mouths but they speak not : eyes have they but they see not : ears have they but they hear not :" and then with unquestionable truth he adds, "They that make them are like unto them, so is everyone that trusteth in them" (Ps. 115. 4—8). Can you conceive, brethren, planting a tree, watching its growth, hewing it down, fashioning it with your hands and then, worshipping this stock as your god ? Yet : such is the idolatry of the heathen ; (v. 19.) "none considereth in his heart, neither is there knowledge nor understanding to say, I have burned part of it in the fire : yea, I have baked bread upon the coals thereof ! I have roasted flesh and eaten it : and shall I make the residue thereof an abomination, shall I fall down to the stock of a tree ?"

So then all Idolatry seems irrational, a sin without a motive or an apology. You think it almost impossible that any man should be an idolater ; or, at least, any but the most ignorant and brutish of mankind. When once man has been instructed in the glory of the great Creator, how can it be that he should ever stoop to bow himself before the thing that his own hands have performed, as if that could be his god !

How then could Idolatry ever come into the world ? For it is clear from the early chapters of Genesis, that from the first God did reveal Himself to man, and gave him the knowledge of His nature, and His glory. And ever since man has existed on the earth, the glorious works of God have been crying out with a voice which connot be misunderstood, "The hand that made us is divine." "The heavens declare the glory of God : and the firmament sheweth His handy work" (Ps. 19. 1, 2). "The invisible things of God from the creation of the world are clearly seen ; even His eternal power and Godhead" (Rom. 1. 20). His glorious attributes, that are shrouded in the light that no man can approach unto, yet may be discerned in the works of His hand ; so that the man is utterly without excuse—a miserable and senseless dreamer—who cannot see God in this great and glorious creation.

But still it is certain, that Idolatry has been the religion of human nature ever since the Fall. Man is too proud to learn even of his creator, from whom alone he received his knowledge, and his power to think. Man is too self-willed to submit himself to that Power, which is irresistible throughout the universe. Turning from the only God, he becomes "vain in his imaginations, his foolish heart is darkened : professing himself to be wise he becomes a fool" (Rom. 1. 21, 22). The true God he will reject because he is "unable to abide His purity," and for himself he will invent

" gods such as guilt makes welcome, gods that sleep, or disregard his follies, or that sit amused spectators of this bustling stage." That is to say, Idolatry is the religion of those who desire indulgence in their sins. It is the religion of those who would gladly do without religion altogether if they dare : but inasmuch as conscience condemns them, and whispering of a judgment to come, will not suffer them to be at ease, they will quiet its alarms by a pretence of religion in place of the reality. Therefore, Idolatry is the natural religion of guilty man ever since the Fall :—because when he has set up his Idols that can neither see nor hear nor help in time of need ; so neither can they witness nor avenge his im-purity and his rebellion.

Hence it has come to pass, that the nations of the earth have in time past been wholly given to Idolatry. In some it has been more brutish and cruel and debased ; in others more elegant and genial ; but in all, Idolatry has been the governing power. Before the call of Abraham his family were idolaters (Josh. 24, 2, 14, 15). After all the revelations of God to Abraham, Isaac, and Jacob, Idolatry crept afresh into the household of Jacob (Gen. 31. 19 : 35. 2). The Israelites under their bondage in Egypt sank again into Idolatry. (Ez. 20. 8). At the foot of Sinai—after hearing the awful voice out of the midst of the fire—even whilst the glory of the Lord was still as devouring fire on the top of the mount, they made for themselves the golden calf to worship : so inveterate was the propensity to Idolatry ! Then look at their later history : after reaching the promised inheritance, they presently fell into the abominations of those whom God had destroyed before them for their idolatry. Even Solomon, the greatest, the wisest, and most favoured of their kings, was betrayed into the guilt and absurdity of Idolatry. And their history afterwards is but the record of their Idolatry and their punishment ; until the Lord, who had chosen them for His own, removed them out of His sight, and made them a bye-word in all ages on account of their abominations.

Meanwhile there was not one spot on the whole earth that was free from sin. "The Lord looked down from heaven to see if there were any that did understand and seek God" (Ps. 14. 1, 2). But with what result ? "They are all gone out of the way ; there is no fear of Jehovah before their eyes."

Oh, then, Brethren, let it never be thought that warnings against Idolatry are needless, at any period of man's history. The Old Testament throughout is but one protest against Idolatry. Abraham and his seed were separated from the rest of mankind as a standing sign against this sin. The prophets were God's messengers to proclaim its folly and danger. The miraculous mercies to the Israelites were to prove that Jehovah, and no idol god, was the author of every blessing to man. The judgments on the Israelites, and on the heathen, were to alarm mankind into subjection to the authority of God ; and both the judgments and the mercies were predicted beforehand, to expose the absurdity of thinking that any

other god was their author, but He by whom they were foretold. I need not instance particularly. Read only the 40th and following chapters of Isaiah ; in which *this* is the very basis of Jehovah's appeal against the gods of the heathen. And yet mankind rejected the warning—although it was given through Nebuchadnezzar along the length and breadth of his mighty empire :—although it was repeated through Darius to all the tribes that owned the Persian sway. Men might differ in language, custom and colour :—but in this one thing they all agreed, to reject the Creator and upholder of the universe, and to worship the thing that their own hands had formed.

At length the eternal Son descends from His throne of glory, that we might behold “the glory of God in the face of Jesus Christ :”—but how small a fraction of the world received His testimony, and “turned from idols to serve the living God !” And even when the Pagan system of the old Roman empire fell before the doctrine of the Cross, how quickly did Satan seduce professing Christians into various forms of Idolatry under the semblance of Christian worship !

Shall *we* then hope to escape ? Shall *we* proudly deem ourselves too wise and too noble to be thus enslaved ? Shall our mighty empire preserve us ? Shall our wealth and arts, and commerce ? Nay, brethren, the mightiest empires in the world have been idolatrous ! The Egyptian, Assyrian, Babylonian, Persian, Roman ! The most splendid dynasties on earth have been besotted with this sin. The riches and arts and commerce of Tyre could not preserve her from it.

Shall we, then, trust to our eminence in knowledge and civilization, to our freedom of thought and speech and action—to keep us from the degradation and absurdity of bowing down to the creature instead of the Creator ? Again I say, Greece and Rome in these things were exalted above the nations of the earth as *we* ; and yet never could learn the folly and wickedness of Idolatry. And though some of their philosophers did wince at its absurdity, and ridicule the practices of the common herd : yet none of them ever condemned it as sin. None of them stood up to vindicate the honour of the only true and eternal God. Let vain man be left to his own devices, and still the language of our text will be a just description of him, under the most favourable circumstances ; “He feedeth on ashes : a deceived heart hath turned him aside that he cannot deliver his soul nor say, Is there not a lie in my right hand ? Still he will turn to gods such as gilt makes welcome !” For Idolatry is the *sin*, is the *religion* of human nature : and nothing can save us from it but the special grace and teaching of the Word and Spirit of God.

And yet, there are those who tell us that *we* have now escaped the danger—that the time has gone by for Idolatry—that gross outward Idolatry never can return—that in this ripe age of the world, the intellect of man is too far advanced for such nonsense—

that we are wise enough to despise the follies that our forefathers counted to be wisdom !—And yet at this very hour three fourths of mankind are still idolaters by profession. A vicious and cruel Idolatry is grinding men down under an iron bondage of sin and misery. In Africa even now, hideous representations of the Devil are publicly worshipped. In India thousands of monstrous figures after human fashion are adored as Deities.

But in those countries you will say, let light and civilization prevail and all will be changed. What, then, shall we say of these Western nations, where the light of literature and even the light of the Gospel seems to shine ? Brethren, I speak the simple truth when I say, that wherever the Roman Catholic system is dominant, there angels and departed spirits are adored, as were the heroes of antiquity ! And especially the Virgin Mary, to whom we always refer with affectionate remembrance as the mother of our Saviour's human nature, but whom we know to have been an erring mortal like ourselves—yet she is elevated to a position of Divine honour, even higher at times than that which is tendered to the eternal Son of God. And these things are before our eyes. In Europe, in Ireland, even in England, Roman Catholics bow down to figures of wood, and ivory, and brass, and stone, and justify the sin. Well may we repeat the words of our text, “He feedeth on ashes : a deceived heart hath turned him aside, that he cannot deliver his soul, nor say, Is there not a lie in my right hand ?” There are those who pass by us in public day by day, who cannot read in these chapters their folly, nor in the Second Commandment their sin :—unless, indeed, we may consider that it is a secret consciousness of guilt which leads them to omit or mutilate the Second Commandment in their Catechisms, lest their practice should be too plainly condemned by the words, “Thou shalt not make to thyself any graven image, THOU SHALT NOT BOW DOWN TO THEM—not worship them.”

But this is not all. Idolatry—plain and palpable Idolatry—is introduced into the most sacred ordinance of our religion. I beg your attention for a moment to the real character of the Sacrament of the Body and Blood of Christ. Under our Lord's direction we reverently set apart a portion of Bread and Wine, to represent His body broken and His blood shed for us. The bread that we thus break is no direct emblem of the form or the substance of His body : nor does the wine partake of the nature of His blood. Both are emblems, to bring to mind that which He has done for us. And the special force of the emblem is in the breaking of the bread, to signify His sufferings, and in the pouring out of the wine to signify the shedding of His blood *for us*. Then further, by our Lord's directions, we eat the bread and we drink the wine ; acts which on our own part are highly significant ; representing, that as our bodies are nourished and refreshed by our natural food, so must our souls be nourished by partaking of Christ,—as only they can partake of Him—by faith and meditation and prayer. It is not the receiving of the consecrated elements into our hand or into our mouth that is

partaking of Christ :—but we partake of Him by the spiritual act of remembering what He has done for us, fixing our thoughts upon Him, and believing for our own selves, that He has borne our sins for us on the accursed tree, and that for His name's sake we are pardoned and accepted. This is the work of God's blessed Spirit in every one of His true children. And when He graciously communes with your spirit at these holy seasons, showing you the glory of Christ, and the sweetness of His love, then your soul is nourished by this believing meditation, as the body is nourished by the bread and wine. And in this sense it is that our Lord says so pointedly (John 6, 54, 55), "He that eateth my flesh and drinketh my blood, hath eternal life. For my flesh is meat indeed, and my blood is drink indeed :"—words that are but an expansion of what He had previously said (v. 47), "Verily, verily, I say unto you, He that believeth on me hath everlasting life." And so, in agreement with His word, our Church directs us to say to every one of you, "Take and eat this, in remembrance that Christ died for thee, and feed on Him in thy heart by faith with thanksgiving." Nor do we doubt, that to everyone who is enabled by the Holy Spirit thus to receive the body and blood of Christ by faith, the words of our Lord are graciously fulfilled (John 6, 56). "He that eateth my flesh, and drinketh my blood, dwelleth in me and I in him ;" "He that eateth of this bread shall live for ever" (v. 58).

But now here comes the Roman Catholic and perverts this spiritual life-giving ordinance to purposes of Idolatry. He fixes the thought of the communicant on the outward and visible emblem, instead of the inward and spiritual grace. He takes the words of Christ, as if the bread, that we can look upon and handle, were after consecration the actual person of our blessed Lord, instead of the sign to us of His suffering body. He elevates, therefore, for adoration these lifeless creatures of bread and wine. He bows himself before them, and expects the lowest prostration of worship from all who are present. And thus, wherever his system prevails, this most blessed, most spiritual, ordinance is corrupted into an act of direct Idolatry.

It was against this monstrous perversion of Christ's institution that we most specially protested at the Reformation. That protest for more than three hundred years we have maintained unrepealed in our Articles and Liturgy. And shall we presume, then, that there is no danger now of our returning to the sin ? What ! When we see men introducing into our services the incense, the altar-lights, the sacrificial vestments, the language, the postures, by which the Roman Catholic expresses his adoration of the Host,—can we doubt the intention of those who do such things ? Or at least, can we doubt that such practices are calculated to draw our people off from the spirituality of Christian worship, and prepare them for the direct Idolatry of the Mass ? I pray you, Brethren, to bear in mind, that Idolatry is no less offensive to Him that searcheth the heart, when it is speciously disguised by ingenious artifices, than when it stands

out in its naked deformity before all men. And I pray you to beware of that incipient superstition in outward act, which leads imperceptibly to real Idolatry of the heart. I repeat, Idolatry is the religion to which man naturally cleaves, because it may be followed without any true mortification of his sin, or subjection of his will to God. In one sense, Idolatry leaves a man his own master, because his gods are but the creatures of his own invention, and have no power to control his will, to renew his nature, or to sanctify his affections. In another sense, the Idolater is the veriest slave upon earth. He is the slave of his appetite, of his passion, of his fears:—he has neither strength nor will to keep them in order, and they hurry him on over every barrier into misery and ruin. What then is to preserve us, Brethren, from this great peril of Idolatry? There is no safeguard but our open Bible, in which the Holy Spirit has written out for us these striking exposures of the sin, and the charter of our eternal salvation. So long as this Bible is unveiled, and neither Priest nor Prince hath power to wrest it from us, or to force upon us his own interpretation,—just so long and no longer may we hope to escape the great peril of Idolatry.

Next to our open Bible, our true safeguard is in the simple earnest preaching of Christ Crucified as there revealed to us. First, Brethren, you must know yourselves as lost sinners: children of disobedience, children of wrath: fulfilling the lusts of your own mind and the will of the evil one; ripening for that day when your own passions and his malice will be the torment of the impenitent for ever. When thus convinced of sin whither shall you turn for deliverance? Satan and your own darkened understanding will lead you to your own good works, to ceremonies, to penances, to self torture; to human Priests as your intercessors, to Saints and Angels as your mediators. These are the false gods that cannot help you, but only lure you on to your destruction.

We lead you at once to Christ. Even His own blessed ordinance, the outward and visible reception of the Sacrament of His Body and Blood, will not of itself save any man's soul. It is a worthless ceremony, a simple profanation, unless there be faith and love for Christ in the heart. If you look on the sacred emblems with a superstitious reverence; if you think upon a present sacrifice offered for your sins by the Priest before you on a present altar, your thought will be taken off from that one real atoning sacrifice offered once for all on the cross:—the figure will stand for you in the place of the reality:—and your adoration, being fixed upon these visible emblems, will be taken off from the Lord Jesus Christ, in His own proper Divinity: God will be dishonoured, and the enemy of your souls will rejoice.

We lead you at once to Christ:—Christ crucified for you:—Christ your only Mediator, appearing in the presence of God for you—Christ your all-prevailing Intercessor:—your great High Priest—your *only* Priest—having once made an atonement for you, and now preparing for you mansions of eternal glory:—Christ your unfailing joy in time:—Christ your unfailing hope for eternity.

Merciful Escape from the Errors of the Romish Church.

THE REV. J. EDMUND CULLEN.

This gentleman, whose death was recently announced, was the first cousin of the late Cardinal Cullen, Roman Catholic Archbishop of Dublin.

He was born on May 10, 1794, at Gort, in the West of Ireland. Soon after his birth, his parents removed to Ennis, in the county of Clare, where he was carefully educated under their direction, with the view of becoming a priest in the Roman Catholic Church.

After his elementary education at Ennis, he proceeded to Dublin to pursue his studies and preparation for the priesthood under two celebrated priests, the Abbé Tintard and the Abbé Darra, intending afterwards to complete his education at one of the Roman Catholic Universities in France.

While engaged in his studies at Dublin, he noted that the Greek word *μετάνοια, repentance*, was translated by *penance* in the Douay Bible, an English translation made from the Latin Vulgate, which latter is considered in the Romish Church of higher authority than the original Hebrew and Greek Scriptures. He was led from this circumstance to examine the Scriptures for himself, where he would also read that the verb *μετάνοιειν*, "to repent," was translated in the Vulgate by "*agere penitentiam*," and in the Douay version of it, "*to do penance*."

In searching the Scriptures, he was led to understand the nature of sin and the scheme of human redemption, and learned that it was only "The Lamb of God which taketh away the sin of the world." And he found the teaching of the Scriptures so different from the teaching of the Church of Rome, that he felt that he could not, with safety, rest his eternal destiny either upon his father confessor or even upon his mother Church.

Having been led by Divine grace (as he believed) to embrace the truth as it is in Jesus, he became, as St. Paul on his conversion, earnestly zealous to make known the truth he had found to his fellow-men. At once he resolved to commence preaching at Omagh, in the north of Ireland, the unsearchable riches of Christ, and at the same time he was engaged as private tutor to the family of James Buchanan, Esq., the father of the late President of the United States of America.

As was to be expected, Mr. Cullen's preaching aroused the enmity of the Romish priests, so that his life became in danger. He left Omagh, and removed to London, where he maintained himself by teaching languages in schools and private families. While he was so engaged, he used occasionally to supply the pulpits of the Congregational Dissenters in the vicinity of London. About the

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year 1820, he was ordained, and entered upon his first charge of a congregation at Caistor, in Lincolnshire. His name appears in the Congregational Year Book of 1821 as having been ordained to the ministry.

After having been some time at Caistor, he was removed to Flockton, in Yorkshire; next to Fairford, in Gloucestershire; and after that, to Lacock, in Wiltshire. At each of these places, his labours in the ministry of the Gospel were successful; and, while at Lacock, he supplied occasionally the pulpit of the late Rev. W. Jay, of Bath.

After this, he was removed to Boroughbridge, in Yorkshire, where he laboured with much success for eight years. From thence he was removed to Burwell, in Cambridgeshire, and, lastly, to Fordham, where he ended his ministerial labours, and retired from the Pastorate in 1866.

For some years after his retirement, he occasionally supplied the pulpit in Fordham and in the surrounding villages. While his health and strength continued, he ceased not to teach and preach Jesus Christ. For the last two years of his life his health declined, and he became much enfeebled, being often seized with sudden attacks, which resembled fits of apoplexy. For the last few days of his life he was unable to speak, and died at Fordham, on December the 30th, 1878, at the venerable age of 84.

During his ministry, he published a work entitled "The Voice of Truth," which was, by permission, dedicated to the Duke of Beaufort. And while he ministered at Fairford, he published a second edition, considerably enlarged. The list of subscribers includes the names of the Duke of Buccleugh, the Earl of Bradford, Viscount Sandon, the Bishop of Chichester, Rev. F. Close, Rev. J. Mendham, Rev. Hugh McNeile, with others, which imply the high respect in which Mr. Cullen was held.

The following extracts from his address will give some notion of the work:—

"Having been mercifully rescued, I trust by the hand of God, from the trammels of Romanism, of which I was once an earnest votary, I am able, somewhat from my own experience, to confirm the testimony of many eminent writers of the dangerous and unscriptural doctrines of the Romish Church, and I hope my renewed efforts to delineate the features of that unscriptural system may be of some service to the cause of truth.

"Every sincere Protestant must reflect with deep concern on the state of Popery, and the advances it has been making among us for some years past; nor can we feel free from alarm for our religious privileges when we know that Papist Chapels, Nunneries, and Colleges, have multiplied in England from 50 to more than 500 in the course of a few years. And when we are aware that Romish priests are so confident as openly to express sanguine hopes of the conversion of the nation to the true faith (as they call it); and that the Romish Archbishop of Paris has lately drawn up a prayer for

the conversion of England, to be used by French Romanists, it cannot be said that our fears are groundless.

"In all cases, mischiefs are much better prevented than cured. The proper prevention in this case is to make our Protestant brethren so well acquainted with the dogmas of Rome and the doctrines of Scripture, that those who would seduce them may not find them unprepared.

"For, though it be true that but a small portion of our population are at present Roman Catholics, yet we can by no means be considered alarmists for expressing our fears lest Popery should again become triumphant, when we know from history that in 1568, the Papists in the kingdom of Poland did not bear a proportion to the Greek and Reformed Churches of more than one in seven; and yet in the course of rather more than half a century, from the successful intrigues of the Jesuits, the latter churches were despoiled of their rights, their liberties, and their immunities by the Papists."

Mr. Cullen was a man decided in character and sincere in his convictions. His friends frequently expressed their wishes that he would become a clergyman of the Church of England, but this he firmly refused. And when a benefice of £750 a year was offered him, he declined it, and declared he could not subscribe to the Articles of the Church of England. He adhered throughout his long and useful life to the principles of Congregational Non-Conformity, believing they were most in accordance with the word of God according to his views.

He was a man of amiable temper, of a loving and generous spirit, and of genuine Christian humility; in fact, he was a living epistle, known and read of all men who came into communication with him. His whole life and conversation proved to all who knew him his faith and hope in the Lord Jesus Christ, and his readiness to depart and be with that Saviour whom he had deeply loved and sincerely served.

He was twice married. His first wife died on March 21st, 1866. She was a woman of a loving spirit, and went about doing good—especially among young people. His second marriage took place in August, 1868. His widow survives, but without any suitable provision, as their income ceased at his death. He had a large circle of friends, who used to send them pecuniary aid. Mr. Cullen received an annuity from Sir J. Kennaway, Bart., up to the time of his death. He also received great kindness from many friends, which enabled him and his wife to live in comparative comfort, with the aid of the Pastor-Retiring Fund. It may be hoped that some efforts may be made for the comfortable maintenance of the widow of such a man, who, by a long life of ministerial labour, had proved himself to have been no unworthy ambassador of the King of Kings.*—*Cambridge Express.*

* The Editor of the *Cambridge Express* will be glad to receive contributions for this laudable object.

Dundee Protestant Association.

We rejoice to observe that the Protestants of Dundee have succeeded so admirably in organizing a Protestant Association for their own town. The late attack by the Romanists in Dundee upon freedom of speech has stirred up this activity. The organization consists of Protestants of all denominations, and is of no political party. It consists already of upwards of 1,200 members. A public meeting was held on the 29th September last in the Kinnaird Hall, where upwards of 2,000 persons assembled. The greatest enthusiasm and unanimity prevailed. Mr. R. J. Niven, Vice President, was called to the chair, and the following resolutions were unanimously adopted :—

1st Resolution, moved by the Rev. T. Hill, seconded by the Rev. E. A. Jones, "That this meeting seeing that Romish assumptions and aggressions are advancing in our country, and believing that these are antagonistic to the nation's civil and religious wellbeing, deems it of paramount importance that Protestants of every denomination should combine to resist these assumptions and aggressions to the utmost."

2nd Resolution, moved by the Rev. N. Taylor, seconded by the Rev. A. Inglis, "That this meeting while wishing nought but good to their Romish fellow citizens, rejoices in the formation of a Dundee Protestant Association on a Catholic basis, as an important means, under God, of enlightening the community in regard to the treacherous policy and insidious designs of Rome, pledges itself to assist and encourage the Association now formed in the accomplishment of its objects by every means in its power, and more especially by attending its lectures and other meetings, by contributing to its funds, and by prayer to God on its behalf."

3rd Resolution, moved by the Rev. Dr. Wylie, and seconded by the Rev. John Wylie, "That this meeting cordially invites the co-operation of the members of this community, and of Protestants everywhere who love their country and are loyal to their Queen, to join them in preventing the ascendancy of a foreign power in this land, whose subjects are pledged to aim at the destruction of our liberties, and the overthrow of all our Protestant institutions."

The Rev. Dr. Wylie, author of the "History of Protestantism," delivered an able speech; the following brief summary of which we commend to the attention of our readers :—He asked, first of all, what was the centre of the Romish system? The ablest expounder of Romanism told them that the fundamental article of Romanism was the Pontifical supremacy; and that there was not a truth regarding the character of God, the redemption accomplished by the Saviour, the renewing grace of the Holy Spirit, or in regard to any

duty we owe to God, lying at the foundation of that great system. The centre of the Romish system was a great potentate. What was his code? The canon law. What did they mean by the canon law? The entire legislation of Rome, all the bulls of the Popes, all the dictates of the Councils during the past 1,500 years, forming the largest code in the world, and tremendous because of the terrible enactments it comprehended. Though that code had been prepared during the dark ages, a compendium had been drawn up only a few years ago, and was called the *Syllabus*, under which the Pope was entitled to employ force against kings and people who were heretics. The Pope carried out his power through hierarchies and territorial bishops, who did not exist to preach, but to give effect to the temporal power of the Pope. Then there were the secret police, who were to be found in the Confessional trying to get hold of the consciences of men, by this means to make the tyranny of the Pope felt in every house and in every bosom. It was not the subjugation of our country only which this Potentate was aiming at, but the subjugation of all Christendom. There had been a reconstruction of ideas, a chalking out of the great foundation stones, in order to rear again the universal temporal dominion of the Pope of Rome, and the times compelled him to entertain the criminal project, and conspire not only against the peace and honour of Great Britain, but of the world. (Great applause.) Here, then, was the enemy that met them—the system they had to resist. Were they prepared to put their neck under the yoke of that power, and be his servants as our fathers before the Reformation were? (Cries of "No, no.") They answered "No." They were resolved to resist it. They were brave men, they were free men, they were Scotchmen, and they would never be slaves to a Romish King. (Loud applause.) Rome felt she must advance. The condition of Europe, the growth of civilization, the advance of knowledge in various countries rendered it altogether necessary that she should either resume her former domination or pass out of existence. That she knew right well, and she never would retire from this battle till she had either perished or triumphed in this great field. (Applause.) She was advancing on them with giant strides; she was making prodigious progress in England. She received a million sterling year by year from their Government. Was there ever a greater folly, he might say a greater insanity? (Great applause.) She was planting her agents in every department of our national organization; she was converting our aristocracy, who were putting their consciences and understandings under her foot, and who were pouring their wealth and their lands into her money chests. (Applause.) She was acting too by the mob. It was rearing its horrid front in their streets and in that very hall. It was by a mob that the Reformation was first turned back in France, in Poland, and in other countries in Europe, and after the mob in came the governments and the inquisitors, who trampled out what of the liberty and Protestantism the mob had left. In conclusion he called on

them as sons of Knox, and of many martyred sires besides, to arise! There is the foe; tell them this is Knox's land. (Applause.) They may riot in Ireland and vanquish in England; but while the sun shines on the mountains, and the heather grows in Scotland, they shall never triumph here. (Renewed applause.)

The Education Question in Belgium.

The Romish hierarchy has had, as in France, the supreme control of Education in Belgium. In both countries, however, very strong opposition has been organized against their exclusive and intolerant system. Hence, M. Jules Ferry's Education Bill in France, which has not yet become law, and the recent Act of Parliament carried by the Belgium Government. The following able article from the *Times* is deserving of much attention as a warning to us against similar tactics in our own country.

"The Roman Catholic hierarchy in Belgium are proceeding with apparent caution but with real audacity in their struggle with the State for the retention of exclusive control over the primary schools. They have addressed a pastoral to the clergy on the duties imposed upon them by the new situation; and at first they withheld this pastoral from publication. As far as Belgium is concerned the pastoral was to be treated as a confidential circular, the existence of which might be vaguely known without any knowledge of its contents. The step thus taken seemed of an extremely guarded character, and might be taken to imply some considerable anxiety on the part of the archbishops and bishops not to bring themselves within the sphere of the correctional. As if to exemplify this in a more striking manner, the document which was kept back in Belgium was sent over the frontier for publication in Germany, where it appeared in full in the *Germania*, the leading newspaper of the Ultramontane party in the Empire. The pastoral thus cautiously revealed is found on examination to be boldly conceived. The clergy are, indeed, carefully warned to keep in mind Article 128 of the Penal Code. They must be vigilant not to bring themselves into collision with the civil power. They must avoid "thoughtless attacks" on the administration of the new education law—that is to say, attacks which might expose them to the jurisdiction of the civil courts. They are further advised to use the greatest prudence and forbearance in speaking from the pulpit, especially when preaching sermons touching on the teaching and attendance in Catholic schools. But the clergy, being thus duly warned, are simultaneously instructed that the Church everywhere and at all times fights against the principles of mixed education, and the priests of Belgium may learn from the examples and

precepts of bishops and clergy elsewhere how, from the pulpit and in private, they should warn the faithful against the dangers of common school teaching. Nor are direct injunctions wanting. The sacraments are to be freely refused. Parents, with a few exceptions, sending their children to the communal schools, teachers presuming to use the Catholic catechism without a licence, professors, pupils, and all connected with the normal schools are put under the ban. Excommunication is thus said to be held over three-fourths of Belgian people. The hierarchy they are determined to follow, if not to out do, the example that has been set them by bishops and clergy in Germany, in Holland, in Ireland, in the United States, in the Australian colonies, and, indeed, in all free countries, in fighting for the possession of exclusive controlling authority over the education of the young. It may be necessary to be prudent in the conduct of the battle; but the battle is to be fought with the same pertinacity in Belgium as elsewhere.

The orders given by the Belgian hierarchy to their clergy to refuse the sacraments so broadly show that they are prepared for a vehement struggle. The bishops have every motive to be prudent, and among them a consciousness that the law which appears to excite them is really moderate in its character, and that any open campaign of a violent kind would not be supported even by those who confessedly remain faithful to Catholic teaching. Priests bear rule through the subservience of their flocks, and where congregations will not follow them priests cannot go. The new education law of Belgium doubtless makes great changes in the organization of elementary teaching in the country, but while it disallows priestly supremacy, it does not exclude priestly teaching or priestly influence. It has been supported by zealous Catholics as well as by those who are comparatively unattached in religious faith. Under the pre-existing law the clergy were paramount in the elementary schools, and in the rural communes their control was exclusive. Parents who objected to their children being made the recipients of Ultramontane teaching were obliged to support voluntary schools, which were not, however, always accessible in the poor Wallon districts. What the new law seeks to do is to make the national schools come to all, leaving it to the priests to supplement the teaching given in them by teaching of their own in additional hours either before or after the rest of the school work. Religion will not be banished from the common schools, and, indeed, its symbols will remain on their walls and be always present for edification; but special religious teaching will be relegated to special hours, and will form a subsidiary part of the school curriculum. Moreover, there is no attempt made, as is threatened in France, to interfere with voluntary schools, and the prelates may, if they can, set up their own establishments by the side of those of the State. The Cardinal-Archbishop of MECHLIN has enjoined his clergy to establish such voluntary schools as far as practicable throughout his diocese. It will thus be seen that while the anti-

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clerical party have hitherto been obliged to set up subsidiary schools of their own, and by means of popular collections everywhere—the *dernier des écoles*—have done so in many places, the Ultramontane party may find themselves setting up such subsidiary schools in the future. And it is for changes such as these that the sacraments are to be denied to all that are concerned in carrying them out! It is believed that the bulk of the people will accept the change with satisfaction, and that any violent denunciation of them must be a failure. The laity should not be estranged by an open proclamation of a war which might, nevertheless, be waged. Their susceptibilities are, however, not to be respected. They must be driven into the opposite camp by this revelation of arrogant pretensions they resent. There is no longer any concealment that war is to be waged *à outrance*. If the sacraments are refused to the teachers in the State schools, or to parents who have declined to transfer their children to the subsidiary schools of the clerical party, the refusal cannot be attributed to the indiscretion of an overzealous priest acting in excess of episcopal directions. It is probable that the first struggle will be to obtain the services of the existing teachers of the primary schools, and the fulminations that have been issued are perhaps meant to bring them over. As many, and in rural districts most, of them have been appointed under the predominant clerical influence, it would not be unnatural if they abandon the State schools to assume the mastership of the clerical schools where the bishops succeed in establishing the latter by the side of the former. On the other hand, the State can generally offer its schoolmasters a better and more assured pecuniary position, and the comparison in favour of the State schools will probably increase. Whether on this account or from whatever motive, the number of resignations of their posts by teachers have been very few, and it was announced a week since that not more than 100 out of 7,500 teachers had resigned. We shall soon see whether resignations will multiply now that the episcopal pastoral has revealed the depth of the episcopal opposition to the new law of elementary education, but the fewness of previous resignations proved that even among their own nominees there is no invincible repugnance to accept the alteration that have been made in the law.

"The Roman Catholic hierarchy of Belgium have opened the educational fight as boldly as possible; and we cannot venture to believe that they do not intend to carry on the conflict with the utmost pertinacity and determination. A change which puts the clergy in the second instead of in the front rank in the management of the elementary schools of a kingdom cannot be accepted without a struggle. The Church may tolerate as a sad necessity the attendance of Catholic children at schools which are non-Catholic in cases where Catholic schools are wanting; but the claim to control the education of Catholic children can never be abandoned, and they will not be permitted to go elsewhere when episcopal schools are provided for their reception. If the State

schools cannot remain as heretofore under the superintendence and management of the clergy, rival establishments will be set up by the side of them, but the bishops will not give up the State schools if excommunications can save them. These are the principles upon which the Belgian hierarchy will act, and they make them plain to their clergy by reference to the conflicts of other lands. They quote the pastoral of the American bishops in 1866, condemning the common schools which are the pride of the older States of the Union. They quote the Dutch hierarchy in the same year. They quote the declarations of the Irish bishops, with which we are only too familiar. And they might quote the language of episcopal brethren in many other lands. Will the Belgian hierarchy be successful in the struggle now about to commence? We cannot venture to speak on this with the certainty we should desire to feel. Although the law of primary education in Belgium has experienced no considerable change for nearly forty years, and the alterations that have been made this year are adverse to the pretensions of the clerical party, we cannot but remember that University Education has long been a subject of contention in Belgian politics, and that the Bishops have won more than they have lost in that field. The balance of power in Belgium is, moreover, extremely precarious. The contested elections which really determine the balance within the Chamber of Deputies are few in number, and are won or lost by an extremely small percentage of votes. It is only necessary to divert a few voters from one side to the other, to incline the scale in a contrary direction and alter the composition of the Government. It has also been part of the wisdom of the clerical party to favour successive reductions of the franchise for the purpose of obtaining the support of popular ignorance, and it is openly said that if all the peasants in the rural communes of Flanders were voters, the partisans of the bishops would win all along the line. It is not easy to undo a considerable change when it has once been made; but the Belgian episcopate is no less untiring and not more scrupulous in the choice of their weapons than their brethren in other countries, and those who are in favour of mixed education in Belgium will have to be vigilant to maintain the victory they have won.*

"No Faith with Heretics."

JOHN RUSS, THE BOHEMIAN MARTYR.

BY MR. R. J. NIVEN.

It is one of the unfortunate errors of our time that the Church of Rome is regarded merely as a religion, and even as a form of the Christian religion. The Church of Rome is not simply a re-

* Since the above was written, upwards of 1,000 teachers, the majority women, have resigned out of 20,000 teachers in consequence of the threat of excommunication by the Romish hierarchy.

ligion, but a logically organized politico-ecclesiastical system. In the struggle over nearly the whole continent of Europe, between the new-born Reformation and the old Papal despotism, victory was over and over again turned into defeat by the perfidious treachery of the Papacy. Nearly always, when the Protestants were united and true to themselves they have gained the victory; but the defeated enemy often, alas! too often, by the most serpentine cunning, and by making promises only to break them, has been able to work its cruel will amongst the betrayed. Were there only one isolated instance of such conduct, we should seek for another cause than systematic perfidy; but it is only too easy to show that it is in perfect accordance with the whole system, and that nothing else is ever to be expected. Rome's boasted *semper eadem et ubique* is in this matter most literally true.

It is customary in this world and not unnatural, for both societies and individuals to differ from one another in matters of greater or less importance. In most cases, however, we can agree to differ, and to agree very well, although we continue to hold diverse views. Moreover, although these individuals or societies differ from one another, they are not necessarily continually at war. In case, however, of strife and contention being exceedingly bitter, the opposing parties may come to terms, and having done so, these terms may be, and often are, faithfully kept. At all events, there is nothing in the nature of the case to prevent these terms from being kept, both human and divine law commanding that they should be so. It has happened that the inhabitants of a beleaguered city, having been promised their lives if they would admit the besiegers, have been basely slain by their perfidious conquerors; but such atrocity always provokes the scorn and loathing of the civilized world. If, however, we can find any society or association who are habitual "covenant breakers, without natural affections, implacable, unmerciful," what are we to think of them? Is it our duty to trust them? Is such a society to be found? We shall see.

Every one admits that there was a time when this country suffered dreadfully from the tyranny and persecution of the Church of Rome; that there was a time when civil and religious liberty seemed to be, yea, were impossible, unless Rome could be kept in check. Our forefathers, therefore, made various laws and enactments with the view of keeping her in check, and if any of these appear in our day to be unnecessarily hard, but at the time an absolute necessity for the preservation of the State, they have been repealed long ago. We are a Protestant people, we have a Protestant constitution, we protest against the tyranny and usurpation of the Church of Rome. In this way has Britain become Great among the nations of the earth, and the more actively we have protested the greater have we become. In fact, it were easy to show that when we have vigorously opposed the Papal See we have prospered, and that when we yielded to Rome's seductions it has gone ill with us.

Rome has, however, demanded at various times, and still demands with increasing frequency and boldness, that we should remove the wholesome restrictions which our fathers made, and thoughtless Protestants are too ready to say, "Well, what matters it?" It is admitted that Rome behaved a cruel and unkind part in the past, but it is at the same time alleged that she is changed now, that she is wiser, gentler, more imbued with the so-called spirit of the age. We are asked to have no suspicion of her, we are pointed to her good deeds, we are even asked to assist in her work, and to lend our aid in her operations. In one notable instance it was demanded that we should admit her followers to be members of our Parliament, and we were told that though danger might reasonably be expected to result from this, yet such precautions had been taken, and such an arrangement entered into, as made it impossible that any mischief should follow. O, vain and foolish imagination! "In vain is the net spread in the sight of any bird." But such silly birds have we been to believe those who, like the Cretans, are "always liars," who, according to God's description of them "speak lies in hypocrisy."

So-called liberal-minded people will say that these are unkind words, rash, uncharitable. "*In omnibus caritas*," we shall be told. Yes, surely; but nevertheless we mean to make them good, and then, as Cowper has so well said:—

Grant them the rights of men, and while they cease
To vex the peace of others, grant them peace;
But trusting bigots whose false zeal has made
Treachery their duty, thou art self-betrayed.

We shall, therefore, very briefly trace down the history of some of Rome's transactions with those who have differed from her. It is so plain that "he who runs may read," and we shall produce not our own opinion, but simply adduce historical facts which cannot be denied.

Our first reference to history takes us back to about the year 1400, and, to understand the importance of those facts to which we wish to call attention, it will be necessary to pass in review the incidents in the public life of the Bohemian Martyr, John Huss. Two hundred years before this remarkable man was born, Pope Gregory VII. (Hildebrand), after gradually suppressing the Greek ritual, forbade the reading of the Scriptures in the vulgar tongue, and thus virtually shut up the Bible in Bohemia. The Waldensian refugees however, being scattered through the country, were the means of keeping alive the light of truth. John Huss, one of the brightest students at the University of Prague, was selected by Queen Sophia as her confessor, he being then a firm believer in the Papacy. He was afterwards appointed preacher to the Chapel of Bethlehem, and it was here that his real work began. His sermons in this chapel had a wonderful effect both on himself and the people, and the study of the books written by Wycliffe gave him a much-needed education in Bible truth. Huss was now elevated to the rectorship of the

university, and was thus abler than ever to preach the Word. But the Pope heard of what was doing, and a pile of Wycliffe's works was burnt in the public street. This act stirred the noble preacher yet more, and he now inveighed against both indulgences and the abuses of the hierarchy. The Pope therefore demanded that he should at Rome personally to answer for his doctrine. To obey was of course to walk into his grave, and the King having asked the Pope to excuse him, Prague was laid under an interdict.

To understand the effects of the Papal interdict, let us quote the words of Dr. Wylie in his "History of Protestantism." "The Bohemian capital was thrown into perplexity and alarm. On every side tokens met the eye to which the imagination imparted a fearful significance. Prague looked like a city stricken with sudden and terrible calamity. The closed church doors, the extinguished altar lights, the corpses waiting burial by the wayside, the images which sanctified and guarded the streets covered with sackcloth or laid prostrate on the ground, as if in supplication for a land on which the impieties of its children had brought down a terrible curse, gave emphatic and solemn warning that every hour the citizens harboured within their walls the man who had dared to disobey the Pope's summons, they but increased the heinousness of their guilt, and added to the vengeance of their doom" (vol. I., p. 137). Huss retired to his native village of Hussinetz, and preached the Gospel in the surrounding district, to the great profit of the common people.

Once again he is permitted to come back to Prague, and to preach in the Bethlehem Chapel, now declaring that the Word of God alone is to be the rule of the conscience. This was laying an axe to the root of the Romish system, though he did not know it, and a powerful party was formed against him, among whom two priests, once his friends, became his bitterest foes.

At this time there were three Popes reigning—John XXIII. at Bologna; Gregory XII. at Rimini; Benedict XIII. at Arragon. Each claimed to be the real successor of Peter, and cursed the other. Huss and his followers therefore very naturally said, "If we must obey, to whom is our obedience to be paid? Balthazar Cossa, called John XXIII., is at Bologna; Angelo Corario, named Gregory XII., is at Rimini; Peter de Lune, who calls himself Benedict XIII., is in Arragon. If all these are infallible, why does not their testimony agree? and if only one of them is the most holy father, why is it that we cannot distinguish him from the rest?" If these men were to be believed, they were three anti-Christ instead of three Popes; and if they were not, where was the infallibility, and where was the apostolic succession?

Huss, besides other writings, placarded on the doors of his chapel a list of six errors, the principal of which were transubstantiation and confession. He afterwards vigorously attacked indulgences. As to worshipping the dead, he said: "They are profuse towards the saints in glory, who want nothing; they array the forms of the latter with silk and gold and silver, and lodge

them magnificently ; but they refuse clothing and hospitality to the poor members of Jesus Christ who are amongst us, at whose expense they feed to repletion and drink till they are intoxicated." He wrote a treatise on "The Abomination of Monks," and another in which he styled the Pope and his Court "The members of anti-Christ." Again the Pope placed Prague under an interdict, and again John Huss retired to Hussinetz.

Things were now coming to a crisis. The Emperor Sigismund, alarmed at the spread of heresy, proposed to call a General Council. Pope John did not like it, but submitted, and a general council was convened at Constance on 1st November, 1414. John Huss is summoned to attend, and we shall see what he got for his protection. First, a safe conduct from his own King, Wenceslaus ; second, a certificate of his orthodoxy from Nicholas, Bishop of Nazareth, Inquisitor of Bohemia ; and a document drawn up by a notary and duly signed by witnesses, setting forth that he offered to purge himself of heresy before a provincial synod of Prague, but had been refused audience. One of the first acts of the council to which John Huss was summoned to appear was to condemn John Wycliffe, and, as he was beyond the reach of their malice, to order his bones to be burnt, which was actually done. Another of its acts, although it does not bear on our subject, was to take the cup from the laity, and to decree that communion should only be in one kind. A most extraordinary act, however, must be added to these even, the deposition of three Popes, including the infamous John XXIII., who, with the Emperor, had called it.

Something greater, however, than all these was coming ; but before we tell the story which brands with eternal infamy the apostate Church of Rome, let us explain that, in addition to the protection which we have already mentioned, John Huss had a safe conduct from the Emperor Sigismund, without which he would not have travelled, and as it is a most important factor in the case, we quote it in full. It was addressed "to all ecclesiastical and secular princes, &c., and to all our subjects." "We recommend to you with a full affection, to all in general and to each in particular, the Honourable Master John Huss, Bachelor in Divinity and Master of Arts, the bearer of these presents, journeying from Bohemia to the Council of Constance, whom we have taken under our protection and safeguard, and under that of the empire, enjoining you to receive him and treat him kindly, furnishing him with all that shall be necessary to speed and assure his journey, as well by water as by land, without taking anything from him or his, at coming in or going out, for any sort of duties whatsoever ; and calling on you to allow him to PASS, SOJOURN, STOP, AND RETURN FREELY AND SECURELY, providing him even, if necessary, with good passports, for the honour and respect of the Imperial Majesty. Given at Spires, this 18th day of October, of the year 1414, the third of our reign in Hungary, and the fifth of that of the Romans." In this document the Emperor pledges his

own honour and that of the empire, for the safety of the illustrious preacher; but his real trust nevertheless, was of another kind. "I confide altogether," said he, "in the all-powerful God, in my Saviour. He will accord me His Holy Spirit to fortify me in His truth, so that I may face with courage temptation, prison, and, if necessary, a cruel death."

At first he was allowed his liberty; but his enemies gave themselves no rest, and on the twenty-sixth day after his arrival, John Huss was arrested, in flagrant violation of the safe conduct, and imprisoned. The news of this base perfidy reaching Bohemia, created an outburst of indignation, and the barons sent a remonstrance to the Emperor, demanding that he should vindicate his own honour by respecting the safe conduct. The first impulse of Sigismund was to open the prison doors; but he was told that the Church could overrule his promise, and that he can be under no obligation to a heretic. They made him stifle his conscience and his humanity, and, accustomed to hear the voice of the Church as the voice of God, to deliver up John Huss to the will of his enemies. To carry, however, baseness further still, and to fasten a stigma upon the Church of Rome which shall never be blotted out, this council passed a decree to the effect "that no faith is to be kept with heretics to the prejudice of the Church." Could anything be plainer than this? How, then, are we in this day so mad as to grant one concession upon another to the Papacy, and to believe her promises, while this diabolical and covenant-breaking decree stands unrepealed? Should any Protestant nation ever trust the Church of Rome after this? If they do so, they do it at their peril, for history proves most clearly that this decree of the Council of Constance is faithfully acted up to, and Rome most certainly does not keep faith with heretics.

But to return to our narrative. John Huss was now, by an act of the basest treachery, completely in the hands of his enemies; and this not the treachery of a godless world, but, strange to say, of a so-called Christian Emperor, commanded by the Church, on the peril of his soul, to break his plighted faith. The natural man was willing, nay, anxious to keep his word; and his Church, professing to be the only true Church of Christ, compels him to lie and to perjure himself. Verily, this Church compasses sea and land to make one proselyte, and, when he is made, he is tenfold more the child of hell than before. We cannot excuse the Emperor, whose name, otherwise honourable, has come down to us with an ineffaceable stigma on account of this act. But how much more guilty is his perjured, covenant-breaking Church, which terrified him into breaking the bond in which he pledged his honour as a prince and his power as an emperor, to preserve the life and liberty of John Huss, and to return him safely to his home? Sigismund is guilty; a hundred times more guilty and more execrable is the Church of Rome, which goaded him on.

John Huss, after a mock trial, is condemned to be burned at the

stake, and the sentence is carried out on 6th July, 1415, the anniversary of his birth. When he was made fast to the stake, he made use of these memorable words, conveying a thought which he had expressed more than once before—"It is thus that you silence the goose (Huss); but a hundred years hence there will arise a swan whose singing you shall not be able to silence"—words which were so wonderfully fulfilled in the work of Martin Luther. And thus the noble martyr, betrayed by his Emperor and still more foully by his Church, one of whom the world was not worthy, ascended up to heaven from Constance, his ashes and the very earth on which he stood, being scattered in the Rhine. His work still lives and shall never die. His name shall ever be heard with honour and with thanksgiving to God while the world lasts. But wherever his name is spoken there shall this also be told, that the Council of the Church of Rome at Constance broke Huss's safe conduct, and decreed that "no faith is to be kept with heretics."

Short Notices of Books.

Father Clement, by GRACE KENNEDY. New Edition, with Original Illustrations. London : FREDERICK WARNE AND CO.

This is a well printed and otherwise excellently got up edition of a well known and pop'ar work, exposing the sad realities of the conventional and monastic life of the Church of Rome.

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